

Surrender at the Feet of a Perfect Saint

Below are some main points from the *satsang* (spiritual sermon) delivered by Maharaz Darshan Das Jee in the United Kingdom (audio cassette: S3 Side A and part of side B).

Maharaz Darshan Das Jee begins the *satsang* with the following verses from the Gurbani.

ਰਾਗੁ ਬਿਲਾਵਲੁ, ਮਹਲਾ ੫

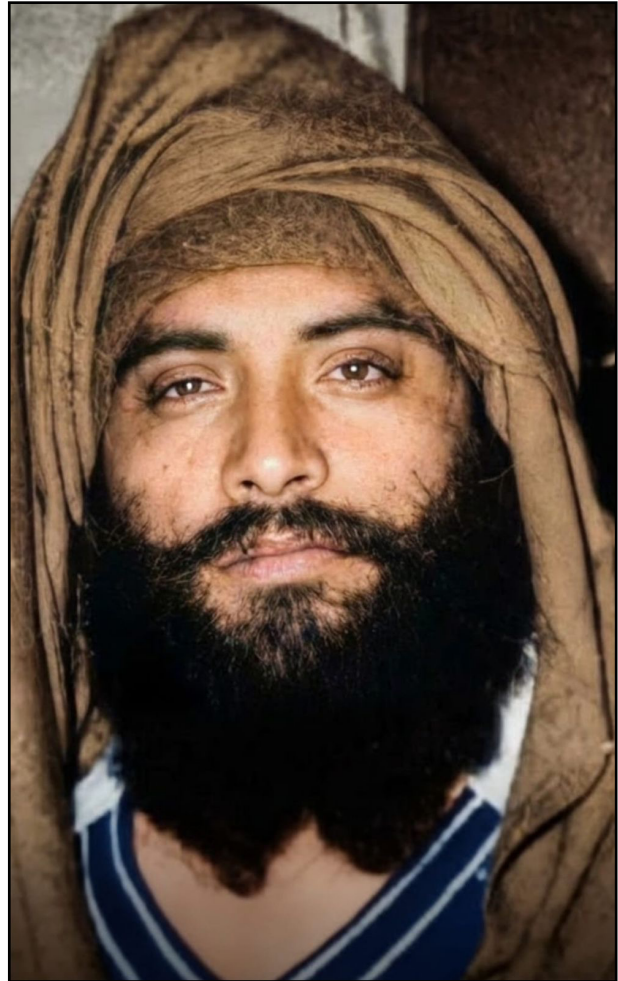
Raag Bilaaval, mehla panj

Fifth Mehl

ਭੂਲੇ ਮਾਰਗੁ ਜਿਨਹਿ ਬਤਾਇਆ ॥

Bhoolay maarag jinéh bathaya

One who guides the lost back onto the right path



Swaroop of his holiness
Hazur Maharaz Darshan Das Ji

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Inside:

- Translation of Maharaz Jee's Writing: Manmuk Mun Hovey Pardhan
- Profile: Bhagat Namdev Jee
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- The Cup of Coffee
- The Importance of Das Dharam Day

Editorial

Nanak Naam Chardi Kala Tere Bhane Sarbat Da Bhala

Dear Reader,

Many congratulations on this momentous occasion of Das Dharam Day. With the divine blessings of Hazoor Maharaz Darshan Das Jee and Maharani Pali Darshan Das Jee, and under the guidance of the current head and patron of the Sachkhand Nanak Dham International Mission, Das Jee Rai Bahadur Kartar Singh, we publish our 17th Nanak Dham Newsletter today.

I would like to kindly remind readers that editorial duties for the Nanak Dham Magazine were entrusted to me in person by Maharani Pali Darshan Das Jee in 2013 while I was in India. I perform this service under my Guru's instruction and the guidance of the current head and patron of the mission. I am supported by a team of devotees who provide materials for consideration for publication, including artworks, recipes, photographs, and who proofread, design and finalise the magazine for digital publication. However, the divine power behind this publication is that of Maharaz Darshan Das Jee and Maharani Pali Darshan Das Jee.

On 14 January 1986, Maharaz Jee delivered a *satsang* on the occasion of *Maag Sangrand*, the first *Sangrand* of the year. He explained that this day holds special significance, as all gods and goddesses, and indeed the divine force, are aligned to bestow blessings upon devotees. He instructed that from 2:00 pm to 2:15 pm, devotees should pause all activities and chant *Nanak Naam Chardi Kala Tere Bhane Sarbat Da Bhala*. During the *satsang*, he gave the congregation a solemn vow, that those who chant at this time would receive spiritual blessings and support in their worldly lives.

The year 2026 began with immense blessings from our Guru with a 12-hour *Nanak Naam Chardi Kala Tere Bhane Sarbat Da Bhala jaap* (chant) at the

residence of Das Rinki (India) and her family. Many devotees attended the ceremony, which was presided over by Das Jee Rai Bahadur Kartar Singh. In Melbourne, devotees gathered at the residence of Das Jagjit Kaur and Das Don for a 1 hour 15 minutes *Nanak Naam Chardi Kala Tere Bhane Sarbat Da Bhala jaap*. During this time, when many of us were off work and children were on school holidays, it was a wonderful opportunity to immerse ourselves in Maharaz Darshan Das Jee's love through *jaap* and *Naam Simran* (meditation). Given the current geopolitical situation and ongoing wars, it is more important than ever to remain focused on our meditation. Our mission is about peace, love, unity, and sacrifice, sacrificing our negative thoughts and deeds.

With Maharaz Jee and Maharani Jee's grace, we release this Newsletter, which includes the following: key points from a *satsang* delivered by Maharaz Jee in Birmingham (UK), tape S3, and a translation of the spiritual hymn written by Maharaz Darshan Das Jee from the *Yashwanti Niradhar, Manmuk Mun Hovey Pardhan*. This hymn concludes with a reference by Maharaz Jee to Bhagat Namdev Jee. We explain who Bhagat Namdev Jee was and why he is so revered among many faiths, and we include some of his writings in this Newsletter.



Artwork: Das Gauri, Melbourne, Australia

We also explain the significance of Das Dharam Day. This issue features two poems: one by St. Francis of Assisi and one by Raghav. In the *Blessings of Our Guru* section, we feature a story about the late Harjit Kaur, a devoted follower of Maharaz Darshan Das Jee. In *Pali's Pantry*, we present a recipe for activated millet Ladoo's. As in past issues, we are delighted to include the artwork of devotees, particularly the *Yuva* (youth) of Sachkhand Nanak Dham International from around the world.

Thank you very much for reading this Newsletter. Kindly forgive any errors we may have made. We welcome all contributions; please contact the editor if you would like to share anything in future editions of the Nanak Dham Newsletters.

May Maharaz Jee and Maharani Jee always bless you.



Photo: Das Jagjit Kaur

Continued from page 1.

ਐਸਾ ਗੁਰੂ ਵਡਭਾਗੀ ਪਾਇਆ ॥੧॥

Aisa Gur vadbhaagi paya
Such a Guru is indeed found by great good
fortune.

ਸਿਮਰਿ ਮਨਾ ਰਾਮ ਨਾਮੁ ਚਿਤਾਰੇ ॥

Simar mana raam nam chitraye
O mind, meditate and reflect upon the Lord's
Naam

ਠਸਿ ਰਹੇ ਹਿਰਦੈ ਗੁਰ ਚਰਨ ਖਿਆਰੇ ॥

Bas rahe hirdai gur charan piaray
The Beloved Feet of the Guru abide deep in
my heart

Maharaz Darshan Das Jee explains: This is the writing of Guru Arjan Dev Jee, who explains that humans are trapped in attachment and worldly concerns and have forgotten God. We attempt to reach God in various ways, yet we still do not attain peace or union with the Divine. However, if God truly comes into one's home and life, then everything one needs will follow naturally; there is no need to ask for anything.

So how do we meet God? Guru Arjan Dev Jee explains that without a Guru, one cannot reach any destination: one cannot meet God, free oneself from the burden of human existence, or attain peace. What does one receive from the Guru? One receives **Raam Naam**, that **Raam Naam** which has always existed, which is eternal and unchanging.

Some people are stuck in the false belief that God has come to earth only once (as a saint, messiah or guru) and has or could never come again. If this were true, then the progress humanity has achieved would never have been possible. If a father has several sons and daughters, raises them, provides for them, builds homes and factories for them, marries them off, and cares for them in the best way he can, yet believes that no father greater than himself will ever exist, he is deluded.

God is the same; He is One, and He repeatedly sends his daughters and sons who

are saints, avatars, *devis* (gods) and *devtas* (goddesses) on earth.

Sikhs recite five prayers from the *Guru Granth Sahib* each day, and Muslims pray five times a day. I ask, then: is it only those who pray five times a day who are happy? Is everyone else unhappy? Do people say that since Guru Nanak Dev Jee and Guru Gobind Singh Jee, we have never suffered or experienced illness?

Raja Ram Chandar Jee was banished for fourteen years, and he obeyed the command of his stepmother. Can any of you do this today? And given Ram's greatness, if Hindus say that there is no one greater than Ram, nor will there ever be, or if they say there is no one greater than Shankar (also known as Shiva); Shiva sits with snakes around his neck, while you cannot even put a thread around your neck. Shiva drank the poison of the world, while you cannot bear a negative comment made against you. Let us consider Prophet Muhammad; he was a true prophet, and yet today there are so many different sects and divisions. This does not mean that what prophets and saints say is untrue. [Here Maharaz Darshan Das Jee explains that



Photo: Das Jagjit Kaur

saints and prophets are not confined to a single time; they continue to take birth and deliver messages of the time. Maharaz Jee explains below that Perfect Saints always pay respect to Saints of the past].

God sends prophets to the world in His own image. We are puppets in His hands. All of you here, look within yourselves: are you true Sikhs, Muslims, Christians, or Hindus? Are you following the right path? You have sunk deep into the material world; your thoughts are focused on accumulating worldly wealth, on scheming even against your own family; your body is full of suffering. You have forgotten your true home and are sitting in a foreign land. I am not referring to you being in a different country. I am referring to you being away from *Sachkhand* (heavenly abode), your true home.

Maharaz Darshan Das Jee notes: I have written in the *Yashvanti Niradhar*:

ਸਗਲ ਦਰਥ ਤੁਮਾਰੀ ਰਾਮ ਜੀਉ,
Sagal dharth tumaree ram jio
All purposes and goals are in You, O Lord

ਹਮ ਬੇਯੋ ਕੀਤ ਪਤੰਗਾ
Hum bheyo keet patanga
I am like a helpless insect or moth

ਤੁਧੁ ਆਰੈ ਅਰਜੋਈ ਹਮਾਰੀ,
Tudh aagay arjoi hamari
Before You, I place my humble supplication

ਕਾਟੋ ਜਮ ਕਾ ਫੰਦਾ।
Kaato jum ka phanda
Cut away the noose of rebirth

Maharaz Darshan Das Jee explains: The whole world is yours, dear Lord; we are like your insects. We plead with you to free us from this noose of repeated birth and death. The whole world is yours, dear Lord, bound together by true love, so why are there differences based on religion?

Whenever a Perfect Saint has come to earth, the Saint has always shown reverence for Saints of the past. After Ram Chandar Jee shot an arrow at Bali, Bali asked, “Dear Lord, you are the Lord of not two, but the three

worlds, so then why did you hide and shoot the arrow? Why did you not face me directly?” Ram Chandar Jee replied, “It is not because I fear you. Rather, you had received a vow from your elders that half the strength of whoever stands before you would flow into you. If I had faced you, my strength would not have flowed into you, and the vow given by your elders would not have been upheld. I could not violate that vow, because those whom you revere, I revere as well.”

Maharaz Darshan Das Jee further explains: Without a Guru, you cannot receive the *Ram Naam*. I am not referring here to Ram who was born in Ayodhya. There are several meanings of *Ram*:

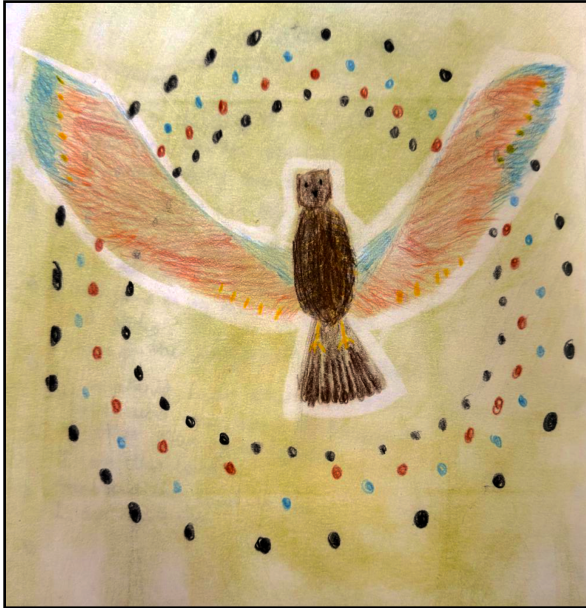
1. The first *Ram* is Raja Dashrath’s son, who waged a war to save his wife, Sita.
2. The second *Ram* is the *Ram* of the mind—“*I feel like eating something, I feel like going somewhere.*”
3. The third *Ram* is the cosmic principle, the *Ram* associated with Brahma, the one who sustains and oversees the world.
4. The fourth *Ram* is the Divine, whose abode is *Sachkhand*, who pervades every pore, who is everywhere and is omnipresent. This is the *Ram* to which the Fifth Guru refers in his writings.

In explaining the search for God, Maharaz Darshan Das Jee quotes the famous poem by Professor Mohan Singh (1905–1978), a renowned Punjabi academic and poet.

ਰੱਬ ਇਕ ਗੁੰਝਲਦਾਰ ਬੁਝਾਰਤ,
Rabb ik gunjhal dar bujharat
God is a complex puzzle

ਰੱਬ ਇਕ ਗੋਰਖ ਧੰਦਾ ।
Rabb ik gorakh dhanda
God is a complicated business

ਖੋਲਣ ਲਗਿਆਂ ਪੇਚ ਇਸਦੇ,
Kholan lagyaan pech is de
When trying to decipher his mystery



Artwork: Das Gauri, Melbourne, Australia

ਕਾਫ਼ਰ ਹੋਜਾਏ ਬੰਦਾ ।

Kafar hojae banda

One can become a disbeliever

ਕਾਫ਼ਰ ਹੋਣੋਂ ਡਰ ਨਾ ਜਾਵੀ,

Kafar hono dar na javien

Don't be afraid of being a disbeliever

ਖੋਜੋਂ ਮੂਲ ਨਾ ਖੁੰਝੀ ।

Khojon mool na khunjien

Don't give up your search of knowing God

ਲਾਈ ਲੱਗ ਮੌਮਨ ਦੇ ਨਾਲੇ,

Laai lag momin de nalon

Compared to a believer, just in name

ਖੋਜੀ ਕਾਫ਼ਰ ਚੰਗਾ

Khoji kafar changa

A disbeliever who is searching for God is better

Maharaz Darshan Das Jee explains: There is a *shakti* (female power) in Hindustan known as *Vaishnu Mata*. I had heard about her power from my elders: it is said that anyone who enters the temple with negative thoughts will temporarily become blind. This is something I personally witnessed.

I visited that temple once. My mother's sister, whom I regarded as a mother figure in my life, had negative thoughts in her mind, and each

time she went into the temple she would become blind. When she stepped outside, she would be fine again. I ask: do any of you have such powers? I challenge all religious leaders, or any learned person in the UK, can you explain such power? What I am saying is being recorded and can be heard anywhere. I have no fear. Why?

ਤਿਸ ਤੇ ਉਪਰਿ ਨਾਹੀ ਕੋਇ ॥ ਕਉਨੁ ਡਰੈ ਕੈਸਾ ਭਉ ਹੋਇ ॥

Tis te upar nahi koe, kon daray, dar kiska hoye
There is none above Him; who should fear, and of whom should there be fear?

Maharaz Darshan Das Jee says: I sometimes say in my *satsangs* in Hindustan, "Now I have no fear". Not because I am in the UK, no, it is because I have now lived my life. When I was 17 years old, I knew nothing, I had short hair. Now I have long hair, in fact in Hindustan my picture is often with short hair. Long hair is the identity of *Rishis* and *Munnis* (ancient spiritual sages from the Indian sub-continent). This is why Sikh's do not cut their hair; the Sikh Gurus have kept the tradition of the spiritual sages.

Maharaz Jee explains that we should understand the symbolic meaning behind some of our religious traditions. For example, the Sikh have the 5 Ks [The Sikh 5 Ks are five articles of faith: Kesh (uncut hair), Kara (steel bracelet), Kanga (wooden comb), Kachera (cotton undergarment), and Kirpan (ceremonial sword) [worn by initiated Sikhs to symbolize devotion, discipline, moral conduct, and readiness to protect justice]. But if your hair falls off and your two Ks disappear (your hair and your comb) then what will happen? Will Guru Gobind Singh Jee disappear? No. Follow the path that Guru Gobind Singh Jee has shown. What has he said? Help those in need; become the support for those without support; abstain from meat and alcohol.

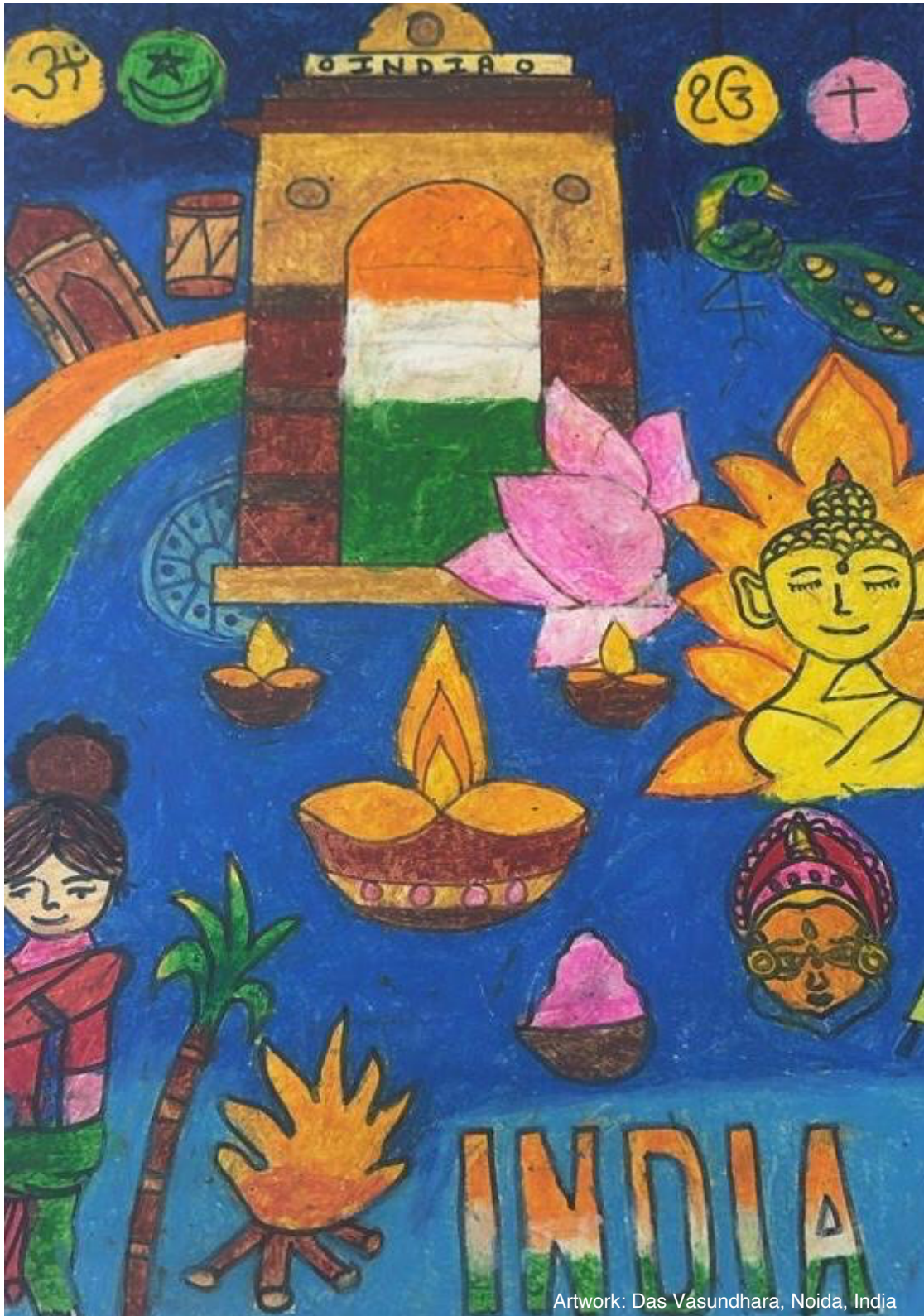
Some people have been away from India for 20 years and have not seen the homes they left or their parents and siblings. These people tell their children, "Don't go to India; it is a very poor country, you will die of hunger. Newspapers report that every day 5,000 die of hunger in India". But I say this: here in the UK, you go to bed hungry... in India, people do not go to bed hungry. Here, you eat bread, but there, they do not eat bread; they wash their utensils, knead the flour, and make fresh chapattis themselves, with

love. Here, you subsist on bread, who knows how long it has been lying around, or who kneaded it. So, who are the truly hungry? Those here, or those in India?"

Maharaz Jee says: "Do something in this world so that you are remembered after you leave".

Gurbani verses are quoted from <https://www.searchgurbani.com/guru-granth-sahib/shabad/359/line/12>

(Please note that we included a translation of the poem by Professor Mohan Singh in Newsletter 13).



Artwork: Das Vasundhara, Noida, India

Blessings of My Guru

This is the story of my late mother, Das Harjit Kaur, who became a devoted follower of Maharaz Darshan Das Jee in 1986. Over the years, she experienced many remarkable blessings under the guidance and shelter of Maharaz Jee and Maharani Jee.

This particular story takes place in 1992, when my mother was diagnosed with coronary heart disease, with blocked arteries that required medical attention. My father, Das Sukhdev, who served in the Kenya Armed Forces, had our family's healthcare covered by the Kenyan Government. My parents decided to travel to India for her treatment. To their amazement, the government not only issued first-class air tickets but also assigned a doctor to accompany them to New Delhi. My parents were deeply moved by the exceptional care arranged for my mother.

She was admitted to Escorts Cardiac Hospital in New Delhi, one of the country's leading heart care facilities at the time. She underwent

extensive tests so that her doctors could determine the best course of treatment. My parents had left Nairobi fully expecting that she would need heart bypass surgery.

During this time, Maharani Pali Darshan Das Jee visited my mother and offered her blessings, reassuring her that everything would be fine. Little did we know how extraordinary "fine" would truly be.

After reviewing her test results, the doctors revealed that my mother's body had created a natural bypass through a process known as collateral circulation. In this process, small blood vessels form new pathways to allow blood to flow around narrowed or blocked arteries, a phenomenon called angiogenesis. As a result, she did not require any surgery, a miracle that left our entire family in awe and gratitude.

While in India, my parents had the opportunity to meet Maharani Jee in person and to receive her blessings. My parents also visited Loni Dera that



Photo: Das Sukhdev Singh

was established by Maharaz Darshan Das Jee. Being in India, in the presence of their Guru, was one of the most meaningful experiences my parents shared.

As a family, we often reflect on the countless blessings we have received over our lifetimes from our spiritual parents. Our gratitude to Maharaz Jee and Maharani Jee is immeasurable.

Written by Das Jagjit Kaur (Melbourne, Australia)



Artwork: Das Gauri, Melbourne, Australia

The Importance of Das Dharam Day

As outlined in Newsletter 2, in 1978, Maharaz Jee founded the spiritual path of Sachkhand Nanak Dham. Central to this path is the role of the *Puran Purkh* (Perfect Master), through whom devotees may receive *Naam* (the Divine Word). The spiritual mission is grounded in a set of universal values: *sach* (truth), *sidak* (inner contentment), *sarbat da bhala* (the wellbeing of all), *sadh sangat* (the fellowship gathered around a Perfect Master), and *shahadat* (understood not as physical sacrifice, but as the renunciation of lust, anger, greed, attachment, and ego).

Maharaz Jee inaugurated the global mission of Das Dharam on 16 February 1980, a day marked by a solar eclipse. At the time, widespread fear and superstition prevailed, and many people were reluctant to leave their homes. Some feared blindness, while others

believed the eclipse would bring misfortune. It was against this backdrop of uncertainty and anxiety that Maharaz Jee established his mission of service to humanity.

The term *Das* signifies one who serves humanity, while *Dharam* refers to the sacred promise made to God before birth. Das Dharam thus embodies the commitment each soul makes to serve humanity. The mission of Das Dharam operates in parallel with the spiritual work of Sachkhand Nanak Dham, translating spiritual teachings into compassionate action. Humanitarian service lies at the heart of this practical mission, a principle that Maharaz Jee and Maharani Jee exemplified through their lives and work.



Photo: Das Jagjit Kaur

Translation of Maharaz Jee's Writing: **Manmuk Mun Hovey**

Pardhan

In the preceding newsletters we explained that the “Yashwanti Niradhar” is a compilation of sacred verses known as *shabads* written by Maharaz Darshan Das Jee. Five *shabads* were published in the magazine Ruh (translated as Soul). Here we provide translations of one of these *shabads* entitled “Manmukh mun hovey Pradhan”.

ਯਸ਼ਵੰਤੀ ਨਿਰਾਧਾਰ ਧਾਮ ਪਹਿਲਾ
Yashwanti Niradhar (Dham Pehela)
Infinite Glory (First Section)

ਮਨਮੁਖ ਮਨ ਹੋਵੇ ਪਰਧਾਨ
Manmukh mun hovey pardhan
The self-willed person's mind becomes dominant (or supreme)

ਗੁਰਮੁੱਖ ਗੁਰ ਸ਼ਬਦ ਪਛਾਣ ।
Gurmukh gur shabad pechan
The Guru-oriented one comes to understand and embody the Guru's divine Word

ਮਨਮੁਖ ਮੋਹ ਮਮਤਾ ਹੰਕਾਰ
Manmukh moh mamta hanker
The self-willed person (Manmukh) is bound by attachment, possessiveness, and ego
ਗੁਰਮੁੱਖ ਪਾਇਉ ਅੰਤਰ ਪਿਆਰ ।
Gurmukh paeyo antar pyar
The Guru-oriented one realizes an inner, transformative love

ਮਨਮੁਖ ਲਾਗੇ ਮਾਇਆ ਧਿਆਨ
Manmukh lagay maya deyan
The self-centred person remains absorbed in worldly illusion and material attachments
ਗੁਰਮੁੱਖ ਪਾਇਉ ਗੁਰ ਸੇਵਾ ਮਾਣ ।
Gurmukh bhaeyo gur seva manh
The Guru-oriented one finds true honour and fulfillment in serving the Guru

ਮਨਮੁਖ ਬਹੁਬਿਧ ਕਰੇ ਚੁਤਰਾਈ

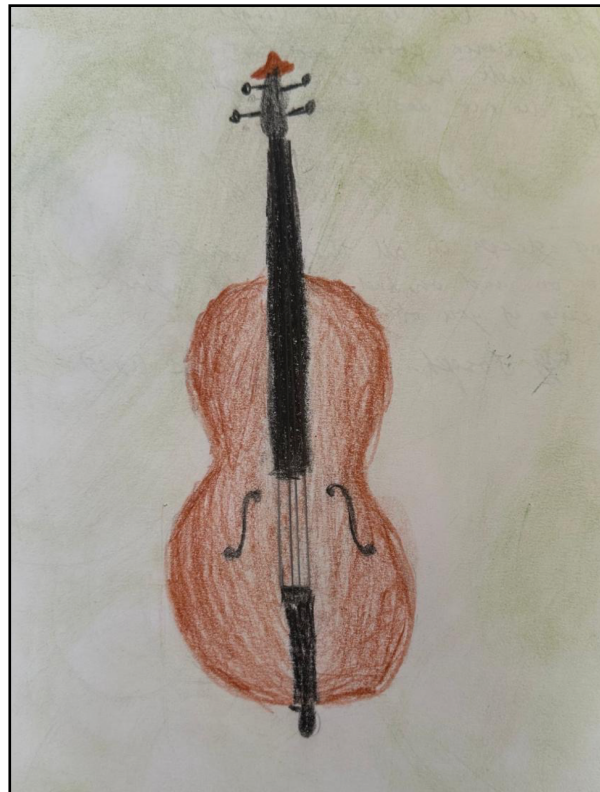
Manmukh bahu-bidh karay chautraee
The self-willed person is totally absorbed with his/her own cleverness

ਗੁਰਮੁੱਖ ਪਾਇਉ ਗੁਰ ਭਗਤ ਕਮਾਈ ।

Gurmukh bhaeyo Gur bhaghat kamaai
The Guru-oriented one attains devotion through practicing the Guru's path

ਗੁਰਮੁੱਖ ਸਦਾ ਰਹਿਉ ਤਾਣ
Gurmukh sadha raheo taan
The Guru-oriented one is forever (spiritually) alert
ਗੁਰਮੁੱਖ ਪੇ ਜਾਉ ਦਰਸ਼ਨ ਕੁਰਬਾਨ ।

Gurmukh peh jauu Darhshan kurbaan
Darshan is devoted to those oriented toward the Guru



Artwork: Das Gauri, Melbourne, Australia

ਮਨਮੁਖ ਉਪਜੇ ਪੰਚ ਵਿਕਾਰਾ

Manmukh upjay panch vikara

The self-willed person's mind is focussed on the five vices (lust, anger, greed, attachment, and ego)

ਗੁਰਮੁੱਖ ਹਿਰਦੇ ਵਸੇ ਦਾਤਾਰਾ ।

Gurmukh hriday vsay dataraa

With the heart of the Guru-oriented one, lives the Lord

ਮਨਮੁਖ ਦੇਖੀ ਦੁਖ ਕਮਾਵੇ

Manmukh dokhee dukh kamavay

The self-willed person suffers and keeps on suffering

ਗੁਰਮੁਖ ਨਾਮ ਸ਼ਬਦ ਲਿਵ ਲਾਵੇ ।

Gurmukh Naam shabad liv lavay

The Guru-oriented one is focussed on Naam

ਮਨਮੁਖ ਮਨ ਨ ਆਵੇ ਸ਼ਾਂਤ

Manmukh mun na aavay shaanth

The self-willed person's mind is never calm

ਗੁਰਮੁੱਖ ਗੁਰ ਕਿਰਪਾ ਪਾਵਾਂ ਇਕਾਂਤ ।

Gurmukh Gur kirpa pavaⁿ eekanth

The Guru-oriented one attains peace

ਮਨਮੁਖ ਹੋਸੀ ਪ੍ਰੀਤ ਪਰਾਈ

Manmukh hosee preet paraee

The self-willed person is attached to the material world

ਗੁਰਮੁੱਖ ਸਚ ਸੱਚਾ ਪ੍ਰੇਮ ਰਘੁਰਾਈ ।

Gurmukh sach sachaa prem raguraee

The Guru-oriented one, is the truth, and truly loves the Lord

ਜਨ ਦਰਸ਼ਨ ਦਾਸ ਬਣ ਐਸਾ

Jan Darshan Das bhan aesa

Become, says Darshan, like

ਗੁਰਮੁੱਖ ਨਾਮੇ ਛੀਂਬੇ ਜੈਸਾ ॥

[like] Gurmukh Namay Chhimbe jaisa

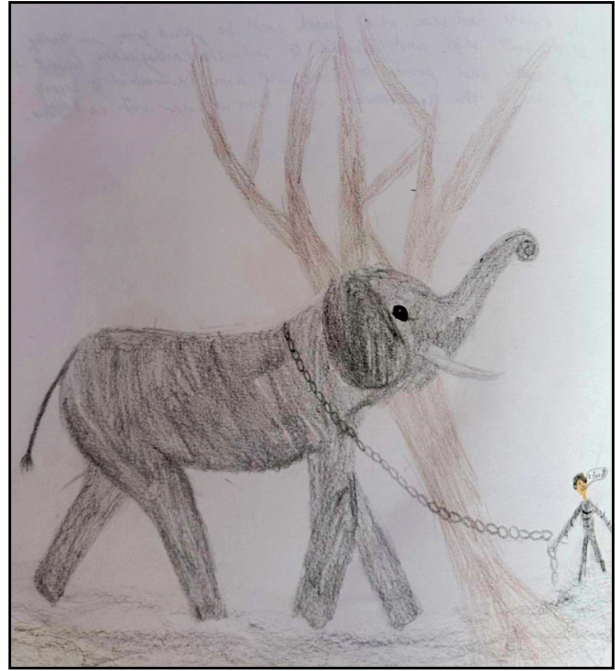
The Guru-oriented one, Chhimba (also known as Bhaghat Namdev Jee)

(ਯਕੀਨ)

Yakin

Faith

And so, who was Chhimba, the saint that Maharaz Darshan Das Jee refers to in his spiritual writing? We explore this in our next section.



Artwork: Das Gauri, Melbourne, Australia

Profile

Bhagat Namdev Jee (also known as Bhagat Chihmba)

Bhagat Namdev Jee was born in October 1270, in the village known as Naras-Vamani (today it is known as Narsi Namdev) in Maharashtra, India. He was born to Damshet and Gonabai, of the Chhimba caste who were tailors and calico painters by profession. Chhimbas are considered to be low caste. Namdev Jee's parents were devotional and pious and thus gave their son a strong spiritual foundation. From a young age Namdev Jee was strongly spiritually inclined and was focussed on God. He would spend long hours in the temple, in deep contemplation, singing hymns and praying.

Bhagat Namdev Jee's Guru was Visoba Khechar who was a devotee of Saint Jnanadeva (or Jnaneshwar), a key figure in the Bhakti movement in Maharashtra. Namdev Jee took Naam from his Guru and followed the Bhakti path which stresses that devotion surpasses the boundaries imposed by caste, class, and social rank.

There is a beautiful story about Bhagat Namdev Jee in the public domain: Soon after Namdev embraced Visoba as his Guru, he was immersed in meditation at a quiet spot. In the midst of his devotion, a dog suddenly grabbed the chapatti he had prepared for his midday meal and ran off. Namdev chased after the dog holding a cup of ghee. Gently, he called out to the dog: "Oh my dear one, that chapatti is dry!! Please take this ghee with it, it will make your meal sweeter." Such was his compassion and love.

A total of sixty-one hymns authored by Bhagat Namdev Jee are included in the Guru Granth Sahib reflecting his deep love and devotion for the almighty. The Sikh Guru's honoured Namdev Je because he had become one with

the divine. Five hundred years later, Maharaz Darshan Das Jee honoured Bhagat Namdev Jee saying that we should aspire to be like Namay (Namdev) Chhimba.

References

The Divine Life Society: <https://www.dlshq.org/saints/namdev>.

Dasvagh Network: <https://dvnetwork.org/page/bhagat-naamdev>



Bhagat Namdev: detail from a painting of *A Gathering of Holy Men of Different Faiths*, by Mir Kalan Khan, ca.1770–75. Wikimedia Commons

Spiritual hymn by Bhagat Namdev Jee (wherever I look, there He is....)

Sri Guru Granth Sahib – Raag Aasaa (Bhagat Namdev), Ang 485

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

Ek anek biaapak poorak jat dekhau tat soee
In the one and in the many, He pervades and permeates; wherever I look, there He is

ਮਾਇਆ ਚਿਤ੍ਰ ਬਚਿਤ੍ਰ ਬਿਮੋਹਿਤ ਬਿਰਲਾ ਬੁਝੈ ਕੋਈ ॥੧॥

Maaiaa chitr bachitr bimohit birlaa boojhai
koe

The marvellous illusions of Maya are so fascinating; how few understand them

ਸਭੁ ਗੋਬਿੰਦੁ ਹੈ ਸਭੁ ਗੋਬਿੰਦੁ ਹੈ ਗੋਬਿੰਦੁ ਬਿਨੁ ਨਹੀ ਕੋਈ ॥

Sabh Gobind hai, sabh Gobind hai, Gobind
bin nahee koe

Everything is Gobind (God); everywhere God is present, and there is none without God

ਸੂਤੁ ਏਕੁ ਮਣਿ ਸਤ ਸਹੰਸ ਜੈਸੇ ਓਤਿ ਪੋਤਿ ਪੁਭੁ ਸੋਈ ॥੧॥ ਰਹਾਉ ॥

Soot ek man sat sahans jaise ot pot prabh
soee

Like one thread with thousands of beads, God is woven throughout creation

ਜਲ ਤਰੰਗੁ ਅਰੁ ਫੇਨ ਬੁਦਬੁਦਾ ਜਲ ਤੇ ਭਿੰਨ ਨ ਹੋਈ ॥੨॥

Al tarang ar fen budabudaa jal te bhin na hoee
Waves and foam are not separate from water; the world of forms is likewise not separate from the Supreme

ਇਹੁ ਪਰਪੰਚੁ ਪਾਰਬ੍ਰਹਮ ਕੀ ਲੀਲਾ ਬਿਚਰਤ ਆਨ ਨ ਹੋਈ ॥੨॥

Eihu parapanch paarabraham kee leelaa
bicharat aan na hoee

This spectacle of creation is God's divine play,

it should not be misunderstood as anything other than Parbrahm (the absolute).

ਮਿਥਿਆ ਭਰਮੁ ਅਰੁ ਸੁਪਨ ਮਨੋਰਥ ਸਤਿ ਪਦਾਰਥੁ ਜਾਨਿਆ ॥੩॥

Mithiaa bharam ar supan manorath sat padaarath
jaaniaa

What appears real is illusion and dream; true reality is known only by the understanding of the True Lord.

ਸੁਕ੍ਰਿਤ ਮਨਸਾ ਗੁਰ ਉਪਦੇਸੀ ਜਾਗਤ ਹੀ ਮਨੁ ਮਾਨਿਆ ॥੩॥

Sukrit manasaa gur upadesee jaagat hee man
maaniaa

Those whom the True Guru blesses awaken from ignorance and recognize this truth

ਕਹਤ ਨਾਮਦੇਉ ਹਰਿ ਕੀ ਰਚਨਾ ਦੇਖਹੁ ਰਿਦੈ ਬੀਚਾਰੀ ॥੪॥੧॥

Kahat Maamadeo har kee rachanaa dekhahu ridai
beechaaree

Namdev says: reflect upon God's creation in your heart and contemplate it deeply

ਘਟ ਘਟ ਅੰਤਰਿ ਸਰਬ ਨਿਰੰਤਰਿ ਕੇਵਲ ਏਕ ਮੁਰਾਰੀ ॥੪॥੧॥

Ghatt ghatt antar sarab nirantar keval ek
muraaree

In every heart and everywhere, only the One Lord, the Sustainer, abides without interruption

Translations are from here: [https://](https://sikhshamridhi.com/en/srigurugranthsahib/485?utm)

sikhshamridhi.com/en/srigurugranthsahib/485?utm



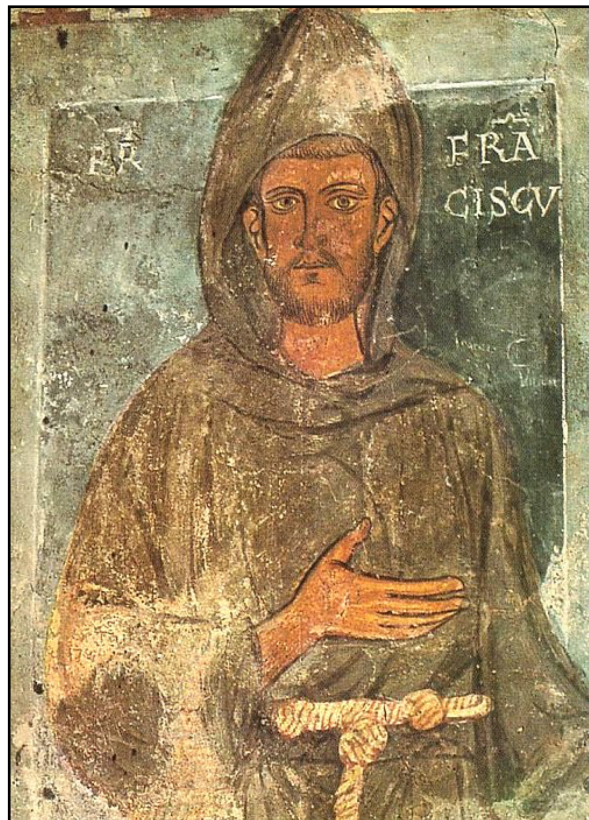
Artwork: Das Vasundhara, Noida, India

Poem

attributed to St Francis of Assisi *Make me an instrument of your peace*

*Lord, make me an instrument of your peace.
Where there is hatred, let me sow love.
Where there is injury, pardon.
Where there is doubt, faith.
Where there is despair, hope.
Where there is darkness, light.
Where there is sadness, joy.
O Divine Master,
grant that I may not so much seek to be
consoled, as to console,
to be understood, as to understand,
to be loved, as to love.
For it is in giving that we receive.
It is in pardoning that we are pardoned,
and it is in dying that we are born to Eternal
Life.*

Amen.



The oldest surviving image of Francis of Assisi, from a fresco near the entrance of the Benedictine abbey of Subiaco, painted between March 1228 and March 1229

sconosciuto/ Wikimedia Commons

Poem

Raghav

Dear That, which is the Purest of the Pure

*Dear that, which is the purest of the pure.
What be your intention with me?*

*You have given me the stage to be my
happiest,
through the air that surrounds me and the
blood that runs through my veins and the
thoughts of you that fills my brain.*

*You have given me love that is inconceivable,
as a mother that cradles me and a father that
lifts me up.
A friend that I can cry my sorrows to and a
lover that completes me.*

*Dear that, which is both larger than the
expansive universe and smaller than the
smallest one can discover.*

What be your intentions with me?

*You have given me questions to ask you and
the answers to soothe my soul.
The pleasure that I know not of and the pain I
am yet to understand.*

*Your path to find you and a reason to find
myself.
The understanding of the future that I have not
reached, the consolation for that which has
passed, and the breath to experience the gift,
the present that is you.*

*Dear that, which is you, me and everything in
between. What be your intention with me?*

By Raghav (Melbourne, Australia)



Photo: Das Jagjit Kaur

Pali's Pantry

Millet Ladoos

Ingredients

- 1 cup activated millet flour
- 2 large tablespoons coconut oil or ghee
- 1 cup water
- ½ cup jaggery or coconut sugar (or sweetener of your choice)
- ¼ cup almond flour
- ½ teaspoon cardamom powder
- ½ cup desiccated coconut

Method

In a large pan, heat the oil and roast the millet flour over very low heat until it turns golden brown and then add the almond flour and roast for a few minutes. In a separate bowl, mix the water and jaggery until dissolved, then add this mixture to the flour. Stir continuously over low heat until the mixture thickens. Switch off the heat and allow it to cool slightly. Add the cardamom powder and mix well. Take about a teaspoon of the mixture and roll it into a ball using your hands. Roll each ball in the desiccated coconut to coat. Serve with chai.

Recipe by Das Jagjit. (Melbourne, Australia).



Photo: Don M.

The Cup of Coffee

A Buddhist monk asked his students: If you're carrying a cup of coffee and someone bumps into you, why did you spill the coffee?

Each and every one of his students said because someone bumped into me.

No, he said, the reason why you spilled the coffee is because that's what you were carrying in your cup. If you were carrying water, you would have spilled water.

Then he said something profound.

Whenever life shakes you, whatever you're carrying is going to spill out.

So, if you're carrying fear, jealousy, anger, greed, that's what's going to spill out.

But if you're carrying love, compassion, kindness, that's what's going to spill out.

So, every day you should pause and think to yourself, "What am I carrying in my cup today?"

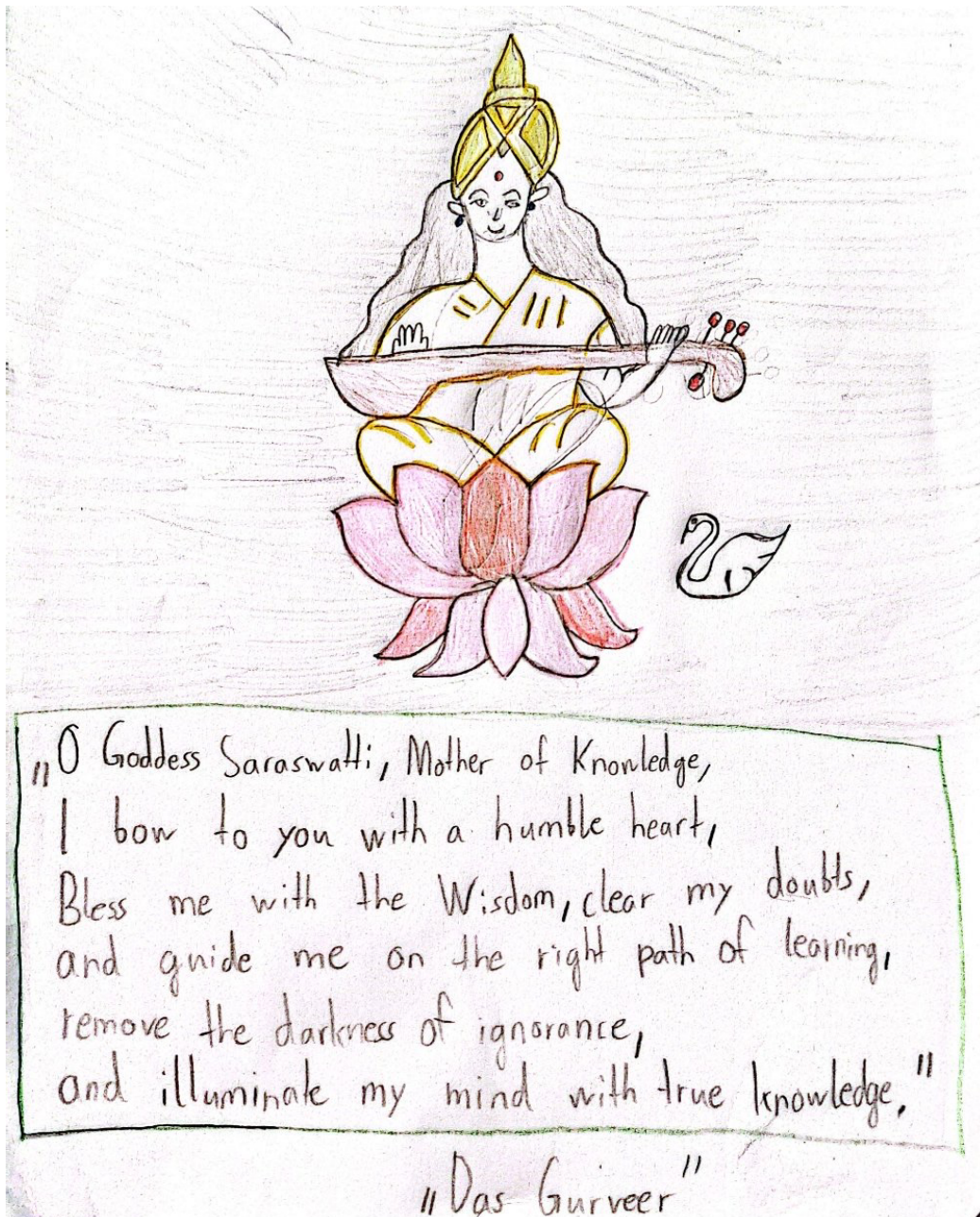
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Artwork: Das Gurkiran, Vienna, Austria



Artwork: Das Yashnoor, New Delhi, India



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Contributions welcome

The "Nanak Dham" Newsletter welcomes contributions from readers. If you would like to contribute a story, a drawing, or a photograph, kindly **contact the editor**, Das Jagjit Kaur at: dasjagjitkaur@gmail.com.

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